

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, JUNE 10, 1911.

[ONE PENNY.

The Life of the Spirit
AN INTRODUCTION TO PHILOSOPHY.
By DR. RUDOLF EUCKEN,
Senior Professor of Philosophy in the University of Jena.
Translated by F. L. POGSON, M.A.
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THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on TUESDAY & WEDNESDAY, JUNE 20 and 21.

THE ANNUAL MEETING of TRUSTEES will be held at 11 a.m. on WEDNESDAY, JUNE 21.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL, at 8 o'clock p.m. On TUESDAY, JUNE 20.

The FAREWELL On behalf of the COLLEGE will be given by the Rev. Dr. ODGERS, and the WELCOME into the MINISTRY by the Rev. CHARLES HARGROVE, M.A.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 11.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Bermondsey, Fort-road, 7, Rev. GEO. WARD.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, 'All Souls', Wreath-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. E. GEORGE, M.A.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
Finchley (Church End), Fern Bank Hall, Gravel Hill, 8.30, Rev. DOUGLAS HOOLE.
Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
Highgate Hill Unitarian Christian Church, 11, Rev. T. ELLIOT; 7, Mr. W. TUDOR POLE. Subject: "The Bahai Movement and its Significance."
Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. W. H. DRUMMOND, B.A.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVILL HICKS, M.A. Evening Subject: "Life's Deep Responsibility."
Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Deptford, Church and Mission, Church-street, 6.30.
Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. HARGROVE, M.A.
Wandsworth Unitarian Christian Church, Town Hall, Wandsworth, 11 and 7, Rev. V. D. DAVIS, B.A.
Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. S. P. PENWABDEN.
Wool Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAM JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVENS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. D. ROBERTS.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. GEO. EVANS, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

GEN CROSS, 11 and 6.30, Rev. E. H. PICKERING.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. S. LEMARE, B.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. MCLACHLAN, M.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. OGDERS, B.A.

MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RIDDLE.

OXFORD, Manchester College, 11.30, Rev. E. L. H. THOMAS, B.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. DR. Ewart, M.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITEER.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, J. S. MATHERS, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

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TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

LAST Sunday the colossal Victor Emmanuel monument was unveiled in Rome. The fears have been many that it might prove grandiose rather than great, an emblem of what is least lovely in national pride. But this is not the moment to speak of these things, or of the dangers to which all peoples are liable in the elation of victory. United Italy may not have accomplished all that its prophets and martyrs desired; but it is one of the greatest spiritual achievements of modern times, in which the forces of the soul made everything possible. The part which our own country took in the struggle, and the asylum offered here to Mazzini and many other Italian refugees will be always a splendid and inspiring memory. No other people can join with such enthusiastic sympathy in congratulating Italy upon the celebration of her year of Jubilee and the achievement of such a large part of Mazzini's dream, that her people should be one and free.

* * *

LAST year the Anti-Slavery and Aborigines Protection Society published some alarming reports concerning the barbarous treatment of the natives on the rubber plantations in Peru. Last week Sir Edward Grey, in answer to a question by Mr. Noel Buxton, stated in the House of Commons that the report of Consul-General Casement, who had been sent out to investigate, fully confirms the information received as to the ill-treatment of the natives. He was in communication with the Peruvian Government, who had expressed their determination to put an end to the present condition of affairs, and he was also in correspondence with the Company, who were considering plans of reform. In the meantime the visit of Mr. Casement and of the Commission had greatly improved the conditions of the Indians; and it was hoped that this im-

provement might last until the reforms had been introduced. The Society is once again deserving of widespread public gratitude. Without its action this story of cruel wrongs against a defenceless native population in the interests of commerce would not have been pressed upon the attention of the Government, and effective measures taken to put an end to them.

* * *

THE event of chief public interest in connection with the anniversary meetings of the British and Foreign Unitarian Association at Essex Hall this week has been Professor Eucken's lecture on "Religion and Life." It was delivered in German without a note, and with a spontaneity of thought and utterance which was in no way trammelled by the syllabus which had been prepared. In these circumstances we can only present our readers with a compressed account, for which we are indebted to Professor Eucken himself. When it appears in an English version it will be found to be deeply suggestive in regard to the most vital problems of religion at the present time.

* * *

PROFESSOR EUCKEN would convince us that there can be no helpful restatement of the thought of religion or reform of its worship unless it rests upon deep spiritual experience. The day of theological dialectic, whether on the side of the orthodox or the rationalist, is over. Again, in the conception of a continuous spiritual life a possibility of harmony is disclosed between the claims of Christian tradition and modern knowledge. Thought is no longer divided into compartments, and history, instead of a mere record of the past, becomes a revelation of the Spirit. Finally, in this conception of a spirit of life, ever advancing towards fuller and diviner life, there is disclosed the possibility of a far-reaching religious sympathy and co-operation among men, who at present are kept apart more by the logical necessities of formulated doctrine than by the realities of a living experience and the deep needs of the soul.

PROFESSOR EUCKEN has evidently been deeply impressed and delighted by his visit to England. He has found us a friendly and hospitable people. The vast mystery of London has appealed strongly to his imagination. As he walked through its streets he was struck by the quietness and good order of the great city. The regulation of the traffic, and the willing deference paid to the uplifted hand of a policeman, filled him with admiration. On Wednesday afternoon he strolled with a friend across one of the bridges and watched the mighty river flashing in the sunlight. In its memories of an heroic past, and the enchantment which it weaves for every new generation, it seemed a fitting emblem of the Spirit of Life which it is his mission to interpret to our age.

* * *

THE Dean of St. Paul's (Dr. Inge) preached his first sermon in the Cathedral since his appointment on Whit Sunday. Placed in a setting of magnificence, it was marked by deep spiritual simplicity and unusual breadth of view. The Holy Spirit in the Bible, he reminded his hearers, was not a "person" in the modern sense; the Greek language had no word for "person" or "personality." He was not spoken of as a non-material substance but as a Divine Power. He always manifested Himself as the originator of a higher form of life. On the day of Pentecost the coming of the Spirit was not the creation of a hierarchy; He inspired men and women in the crowd. The workings of the Spirit cut across all our institutional and national divisions. It was not for any man or any society, but for the Spirit Himself to decide where He should find a home for His habitation, an organ for His activities. The Holy Spirit was the Spirit of Christ—the New Testament did not distinguish between them—and they could hardly be Christians unless they held that the Incarnation was verily and indeed continued in the mystical presence of the Holy Spirit. It was this doctrine which linked their living faith with the Gospel history.

THE LIBERAL CHRISTIAN PULPIT

THE REVELATION OF THE FATHER.*

BY THE REV. S. H. MELLONE, M.A., D.Sc.

"Show us the Father."—JOHN xiv. 8.

In former ages religion was regarded as a thing entirely separate from human life. Its sources lay outside the utmost range of humanity, and were found in infallible persons and infallible books. But now the sources of religion are sought for in human life itself. The presentation of religion is subject to all the uncertainties that belong to life, with its multitudinous variety, its illimitable possibilities, its unscaled heights and unsounded depths. Here, in this manifold of human life, and here alone, are we to find our answer to the continual cry of the human heart—“Show us the Father!” For surely the desire of all the ages is concentrated in those words. We would see the Father at work; see in the blind struggles of men His eternal judgments, in man’s persistent effort after wider truth His revealing wisdom, in man’s ever-renewed devotion and loyalty to good His redeeming love. We would see Him through our Humanity as Job saw Him through the mighty and majestic order of Nature—“I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee!”

I will not attempt to treat the great question of how far the leading churches of the present day are meeting the religious need; nor can I attempt to analyse the causes of the admitted decline in the numbers and influence of some of these bodies. I have no sympathy with the habit of railing against the clergy, many of whom are in an exceedingly difficult position, and are sincerely acting in the light of the best wisdom at their command. But it is impossible not to notice the serious charge of “irreligion” brought against the people of to-day by the representatives of some of the great churches. I am profoundly convinced that the charge is utterly untrue. Even as a rough generalisation it is untrue. That so superficial a reading of the facts should be seriously put forward by some of those who claim to speak for Christianity to-day, is itself a fact which fills one with dismay.

Look at those who are called “the masses,” or “the multitude.” True, we find much thoughtless eagerness for amusement, along with little idea of what real recreation is. We see signs showing that the edge of the sense of personal responsibility has been blunted, and the windows of the soul dulled with the dust and turmoil of life. But the windows of the soul are there. The multitude will *listen* to almost anything. But they will listen with sincere respect to every message spoken directly and sincerely as from man to man. And to every appeal resting on the enthusiasm of humanity, to every sincere endeavour to make the Brotherhood of Man a real thing in life, there is an instant and heartfelt response.

* Preached in Rosslyn Hill Chapel, Hampstead, on Tuesday evening, June 6, 1911, in connection with the annual meeting of the British and Foreign Unitarian Association.

The masses are judged to-day as they were twenty centuries ago. In the eyes of the priests they are wanderers and indifferent, rebels and irreligious. In the eyes of the Son of Man they are as fields ripe for the harvest. And we know what his method was. Whatever you think of the historical origin of Christianity, one thing is certain—it came from a factory where they made not wealth and worldly power, but *men*. And as it was then, so it is now. The people will believe in your God if you so speak and act that it’s possible for them to believe in *you*. If they cannot believe in you they will not believe in your God either.

This world never did, anywhere or at any time, contain more of essential divinity, or of eternal meaning, than is embodied in what is seen every day. There, is life, and there, a step away, is death. There, is the only kind of beauty there ever was. There, is the old human struggle and its fruits together. There, is the text and the sermon, the real and the ideal, in one. Of the fibre of which these things consist is the material woven of all the finest meanings that ever were, or ever shall be, in this world. “While the earth remaineth,” it is written, “summer and winter, heat and cold, seed-time and harvest, life and death, shall not cease.” And while Humanity remaineth, in this world or in any other, there will be the elemental endeavours and elemental trusts which are the substance of things hoped for, the evidence of things unseen—the material of Eternal Religion, the content of the Everlasting Gospel.

It is possible to state this very simply. We are continually condemning humanity in its present condition; and when we examine the matter we find that our condemnation is made by reference to a standard, a vision, of what humanity ought to be. And that standard, we find, is one that humanity itself has furnished to us. It is shown to us in the life and spirit of men and women who have made pure and strong the waters of life. It is the sense of what the world would be if it were controlled by the spirit of such men as Jesus and Saint Francis, Socrates and Buddha.

Our best hope for the world is that the inner springs of personal life may be made more fresh and pure and deep. What force working to this end can be more natural and spiritual than transmitted influence from soul to soul? And when your inner life, whence flow your daily thoughts and actions, is purified and strengthened by the influence of other lives more luminous than your own, and when so you are made conscious of a larger life encompassing yours and theirs alike; when something which was at first only a dream of future possibility becomes more than this, and reveals a Real Presence, higher still, ready to strengthen you as you try to make that Ideal a part of yourself, then the age-long prayer is answered—we have seen the Father. If in any human soul a living ideal is present, a moving thought in that soul of some good to be realised in life, then the beginning of the vision that we ask for is already there.

We turn to the New Testament—the greatest record of human religious experience. What are the essential features that we find? In the New Testament

this inner Ideal, which has countless forms—this devotion to something higher and wider than the personal self—appears in its supreme expression of an unconquerable Will to *save men from the evil that besets them*. This Will is treated as the absolutely and essentially divine factor in humanity; it is identified with God. The Son of Man lays down his life for this purpose alone, and for this reason alone is called Christ. This is the ever-living, ever-growing, Christ-spirit, which was, is, and will be, which in all ages entering into holy souls, makes them friends of God and prophets. If you will live from this inner impulse, this love for mankind, this enthusiasm of humanity, then the clue to the meaning of life is here in your hands, the beginning of infinite truth is here in your keeping.

If we let this be to us in very truth the Everlasting Gospel; if we make this the keynote of all our ministry to the world; then, no group of men ever had a grander opportunity for service than that which is opening round us to-day. In this age, when science is giving men insight into some of Nature’s deepest secrets and increasing control over her forces; when psychology and history are giving us a better understanding of the conditions of mental and moral growth; when an immense expansion of social and political endeavour is taking place—at such a time the world needs, above all else, the inspiration which springs from this profound belief in men *not for what they are but for what they have it in them to become*—a faith which “thinks nobly of the soul,” and sees that all our being is alive with real possibilities whose limits are never attained, and that man partly *is* but wholly hopes, desires, and struggles *to be*; a faith built, I repeat, on those elemental divine things in human life whose unfolding possibilities reveal to us God as the Ground and Goal of our being.

Here we have the supreme principle by which all our political and social and moral and intellectual institutions must be tested: do they help or do they hinder the growing life of humanity in its progressive realisation of those human things that are Divine? As they thus help, or hinder, in the end they stand, or fall.

In our ministry of this gospel to the world, it is essentially impossible for us all to give it the same intellectual framework. There are some who love the past, and who find in the traditions and practices of the historic Christian Churches a mine of wealth whence we may draw, not fetters for the spirit, but precious symbols of spiritual realities. No wise man will neglect the testimony and experience of the past. Consider the work of the great apostle of the nations, Paul of Tarsus. He took every account of the past; but how? He read it in the light of his own life, and the life of his people. He mingled it with his own original dreams, experiences, reflections—passed it through the fire of his own personality; and then gave it forth. The ideal of true progressive thought makes a great demand upon us. We have to preach the truth as it is in ourselves; not breaking with the past, but showing that in ourselves its force has been regenerated, recreated, redirected,

made fruitful for the life the world is living now.

If we must needs concentrate our thought of divine humanity into the mental picture of a single personality of the past ; if we cannot think of Christ or the Christ-spirit apart from Jesus of Nazareth, then *so be it*. Only, we shall remember that this is not historic truth. It is the work of the spiritual imagination. A great scientist once spoke of the uses of the imagination in science ; and it has its uses in religion also.

We differ again in temperament and experience. Have you ever considered the religious significance of this elementary fact ? Our inner life responds not only to the call of the material world ; it responds also to the call of the Unseen—responds in those elemental movements of the soul which are the sources of all religious belief. In giving intellectual expression to our beliefs we are led to formulate *doctrines*.

In that passage from *life* to *belief* and from *belief* to *doctrine* lie the sources of all religious dogmatism and bitterness, in history at large, and in little in the lives of us all. My experience may be very real to me, and yet I may not be able to give a full and clear account of its meaning. I may not—it is certain that I shall not—fully understand it in all its bearings. And if I make it the basis of a religious doctrine, that doctrine will be a mixture of truth and error ; truth, because it has come out of my life ; error, because my understanding of my experience was necessarily imperfect.

What happens then ? There is a natural tendency, very hard to eradicate, leading us to make our own private experiences into a measure of truth for all. But surely reason and charity unite to teach that what is needed is for each type of experience to learn to appreciate the special excellencies of the others. In one of the ancient scriptures of India these works are written, as an utterance of the supreme God : "Men come to Me along many roads, and on every road where a man approaches Me, on that road do I welcome him ; for all roads are Mine."

There are other differences specially arising out of the past history of the movement known as Unitarian. Its history has stamped certain characteristics on its life. Our fathers were forced into exile by exclusion from the great historic Churches of Christendom ; and this together with our subsequent denominational history, has diffused a certain habit of mind. It is the habit of independent judgment, of manly reverence, of bringing opinions to the bar of a sturdy commonsense, of proving all things and holding fast what is good. The men trained in these liberal churches have learnt to think reverently, but to trust their own reason and stand on their own feet. These are extremely valuable mental qualities. But they may be, and have been, carried to such a length in some places among us that the formation of any unity at all seems as impossible as the making of a rope out of grains of sand. Quite apart from considerations of personal temperament and experience, there are elementary necessities which must be met if any kind of fellowship is to be possible at all.

Outside in the world men are learning

more and more that by co-operation alone can the greatest practical problems be met. The gospel of a Divine humanity is that of a humanity whose members can work together. In every sphere of activity, in the enterprises of industry, in the tasks of learning, in the endeavours of self-government, in the welfare of peoples and the far-off vision of international good-will, we are being summoned into a larger fellowship where diversities of workings are harmonised for the common good. Religion, as it slowly comes to clearer consciousness of itself, must everywhere aspire towards the same concord.

We stand, then, in the twilight, facing towards the dawn, where the seeds of rich harvests are sown in the fruitful fields of human life, and sublime examples of love and courage are given to mankind. Can we venture to forecast what the broad light of the coming day will reveal ? What will be the future of religion ? I answer in the wise words of the late George Tyrrell, the excommunicated priest, in his last book : "Nations, continents, and the whole world are drawn closer together than ever before by commerce, by means of communication, by scientific truth. All former civilisations perished ; but ours can hardly perish. It is too wide-spread, too amply and deeply recorded, to be more than locally obliterated. If it perished in one continent, it would live on in another, and thence spread again over the world. It is conceivable that the history of religions might have a similar ending ; that some one religion might at last prevail and abide. If our civilisation becomes cosmopolitan and perpetual through its knowledge of the laws of life and nature, a like knowledge of the laws of religious life, individual and social, might give the same overwhelming advantage to some one religion. This would not mean finality, but the right direction of the course of development ; the discovery of a free and open road, after many vain excursions up blind alleys."

I will never surrender my conviction that this true course of development, this free and open road, is the way of the Religion of Divine Humanity, the root of all vital religion in every age, built on these elemental movements of man's nature, which are capable of infinite expansion in depth and power, and yet are the same yesterday, to-day, and for ever, and prove themselves at last to be the very life of God in the Soul of Man.

As long as human beings are different, there must needs be divergencies in the formulation and expression of this faith ; but these divergencies will be as those of one spirit embodied in different forms, and will survive in mutual appreciation and respect.

An ancient legend tells of a city overwhelmed and cast down into the depths of the sea. And as the waves rolled far above its topmost towers, currents and motions would find their way down in the deep and ring the city's bells. And through the sound of the storm on the surface of the sea might be heard the stifled ringing of the buried bells. Even so, buried in the depths of our human life lies the true city of God, whose Temple we are. And through all the discordant clash of competing claims in the world of to-day, and the confusion caused

by the changing bases of belief, we sometimes seem to hear the far-away, low, penetrating music of the bells beneath—the bells of the City of God. And because we hear them we know that a time shall come when that City shall rise and be seen by the eyes of men. Thus do all our nobler impulses and inspirations join as it were in a world-wide harmony in prophetic anticipation of the day when the spiritual oneness of man shall be a real experience of life, in God the Eternal Home.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WHAT IS WRONG WITH THE CHURCH.

SIR,—In his article under this heading Mr. Thomas appears to me to make two mistakes. He does not attempt an answer and he uses the word "Church" in two of three different senses. Now it is a church localised which people do not attend, now it is a group of churches bound together by a common view of the functions of a church, and finally it seems to be the Church Universal, not necessarily organised at all, in the yet wider sense of "the company of faithful souls." The last you cannot "attend," the second you may attend if you can find it represented in your neighbourhood, and the first you may refuse to attend without necessarily being at enmity with either of the others. So long as many individual churches are not, in fact and spirit, parts of the Church Catholic, so long as many of their members are not, in fact and spirit, of the company of faithful souls, you cannot declare that non-attendance at their services is usually the mark of religious indifference. It may be so, but it need not be so.

But suppose it is so,—suppose the generality of laymen are religiously indifferent and care only about "getting on." What is this but so much evidence against the Church ? It is an old story that there is something wrong with the world of men, but a restatement of this fact can never excuse any failure on the part of the churches to remedy the evil. It only lends urgency to the question, What is wrong with the Church that it cannot touch the indifferent, give them spiritual interests, and lift them into the company of faithful souls ?

What is wrong, Mr. Thomas does not tell us ; he prefers the unilluminating method of particularising on the naughtiness of the laity and generalising on the greatness of "The Church," but he indicates one symptom and makes us a present of another.

"Many churches," he says, "are cowardly, but (sic) it is in the main with the cowardice of offering Sops to the worldly and flatteries to the secular-minded." Surely while this can be said,

and while the sin of this cowardice can be so nicely mitigated by a discriminating "but," he is a bold man who will declare that the avowal of anti-ecclesiastical feeling is of course mere "cant" usually covering real religious indifference.

Again he says of the Church "it must have a prophetic and apostolic message about which serious souls can become enthusiastic," and "to be redemptive it must have the sacrificial life of the Cross burning on its Altar."

I agree, but I ask myself: "How many churches might I not enter on any Sunday of the year without finding anything of the kind? On how many Sundays in the year are these things to be found in my church? How much evidence of these things do I see as real factors in the lives of church members?" It is because of the unsatisfactory nature of the answers I must give to such questions that I hold myself and my fellow ministers disqualified from passing any general judgment on the "non-church goer." Mr. Thomas's own picture of "The Church" is so woefully inapplicable to very many churches that I wonder he does not see the injustice of assuming that non-church goers are most probably indifferent to things spiritual. To me the question, What is wrong with the Church or churches? presents no difficulty. Time enough to consider it once they have learnt what it is in practice to seek first the Kingdom of God—that is, if their failure should outlast a real attempt.

But the correspondence has already left this question, and in his reply to Mr. Herford, Mr. Thomas has some things to say of clericalism which I cannot pass over. "It is," he says, "only our old enemy, *the selfish love of power* . . . turning up in the Church . . . It is a peril common to all professional callings, to all classes, to all spheres of life." Here the most important part of the truth is missed. Medical, military, legal "clericalism" are bad enough, but, though they impair, they do not utterly vitiate all medical, military and legal capacity. Clerical clericalism, on the other hand, is the "selfish love of power" in one called to humility, service, self-effacement, and, therefore, spells the death or corruption of all capacity in the minister as minister.

He is a lie. Clerical clericalism is a blasphemous abortion. That is why men, with true instinct, have so violently dreaded and hated it; that is why one should not for a single moment set it beside the same things in other professions.

But of this degradation, says Mr. Thomas, there is no danger "where the priest has learned to command by being first obedient; when he is conscious that he is the organ of the corporate church life and acts with humble self-effacement before God for the sake of a Holy Brotherhood." "In that case anti-clericalism must be simply the spirit of anarchy and immoral revolt." Why? Because "a man who will not suffer himself to be taught or led or organised . . . in the interests of an approved concerted plan or general scheme . . . even though the scheme were the Kingdom of God, or the Church of Christ, or the salvation of the souls of men, such a man shares in the first damning sin of pride . . ."

In my view this sentence at once justifies anti-clericalism, for it assumes the right of a priest as organ of the Church to command allegiance to a scheme; it assumes that a scheme concerted and approved by some body of men can have that measure of authority which makes it sin to withhold one's allegiance. But one may be ready to learn, may be in all things a devoted adherent of the principles of Christianity, and yet differ widely from any conceivable organisation of his co-religionists on the question of their formulation and application in plans and schemes, however exalted or general. Being aware of this possibility he might not only refuse his aid when he disagreed, but in the interests of religion itself might refuse it when he *did* agree, if his aid has not been invited, but claimed as of right for a scheme on the simple and insufficient ground that it is concerted and approved by some self-constituted body. We cannot imagine an authority which could have the right to make such a claim. We cannot imagine a scheme for the working out of spiritual principles, from which it would not be possible in all humility and sincerity to dissent.

I only advance these points in the hope that I have mistaken Mr. Thomas's meaning, and to give him the opportunity of correcting an impression I am sure many will share with me. If I have not mistaken him, then I am sorry, and can only say that so long as it is possible "in the light of a high and commanding conception of the Church" to declare our profession to be simply a "differentiation of function," and almost in the same breath to advance a view of the Church as an executive organisation with power to demand the allegiance of its members to particular schemes, however greatly conceived, just so long I shall welcome a constant and lively anti-clericalism which may very well be dictated by religious principle.—Yours, &c.

ALEX. R. ANDREAE.

Southampton.

ONE MASTER—ALL DISCIPLES BRETHREN.

SIR.—The approaching Coronation having created a strong desire in many directions for greater religious unity, may I suggest one in which I feel this is specially called for, viz., in a more brotherly relation between orthodox Dissenters and Unitarians? Could this national event be more worthily signalled, and would anything be more honouring to God, or more favourable to Christianity, than for the cold ostracism, objurgation, or pity with which orthodox Christians have hitherto treated Unitarians to cease from this date, and, without any abatement of their respective beliefs, for them to join hands in a working union for the religious and moral objects common to both? I speak simply in the interests of Christian truth and charity, without claiming any right to represent Unitarians, who may not care about the orthodox attitude towards them. My object is not to defend Unitarianism or to attack orthodoxy, but simply urge that the differences between the two, great as they are, do not necessarily involve the wide severance that has

hitherto existed, and which is, in my view, so prejudicial to the best interests of Christianity.

My point is that union between Christians, religiously, morally, and ecclesiastically allied, who differ only on the theological and metaphysical aspect of Christ's person and work, is both easier, and would be far more effective as a testimony to Christian truth and charity, than any formal association between churches fundamentally opposed in constitution and ecclesiastical principles. Such union would be easier because, as many years of theological and Biblical study have convinced me, the essential Christian truths are religious and ethical, while theological and metaphysical ideas are valuable only in so far as they confirm and enforce these, being, apart from subjective experience, false or unintelligible. And such union would be more effective in advancing Christianity than any other, because it is just on those truths which form the core of Christianity that aversion does most mischief, and alliance serves the cause of Christian charity most amply. As Dr. Thompson recently said, "The Kingdom of God can never come among men fully and freely until there is unity," and this I hold, specially applies to those theologically farthest removed.

Does anyone who knows anything of the saintly lives of Unitarians—to one of whom we owe that grandest of our hymns, "In the Cross of Christ I glory"—believe that if Christ could appear in bodily form on earth to-day, he would repudiate their belief and testimony because of its metaphysical error—if they are in error—and count as nothing their recognition of his spiritual authority, adoration of his perfect character, and sincere efforts to follow his footsteps? Would he not lay his hands alike on the orthodox and the heterodox believer, and admit the equal sincerity and religious fervour of both, whichever might be theologically nearest the truth—and this may, after all, lie between them. Surely, as Luke ix. 49, 50, and 54, 55, show, this was the spirit of Jesus Christ; not to insist on religious uniformity, or to lay stress on the differences between his followers, but to recognise their spiritual oneness in spite of them. The Brotherhood movement, and many other social Christian agencies, show what a special appeal Christianity makes to the bulk of men when it is freed from theological implications; when dogmatic belief is left to the individual conscience, and religious and moral obligations alone urgently enforced. It would greatly aid the unity I advocate if the term "Evangelical" were divested of its present orthodox connotation, which is both etymologically and historically erroneous, since it belongs equally to all Christians who accept the substantial facts of the Gospel records.

Is not the Free Church ideal, the union of all Christians, without exception, in "one army of the living God," many regiments under one Divine captain, fighting really the same spiritual battle? Are not their aims and objects practically alike? There is no religious idea or phrase that may not be used with equal sincerity and meaning, whatever its shade of difference, by the Unitarian and the Trinitarian.

Dr. Campbell Morgan (whose sermons I admire) recently said that though he could not work with one who did not accept the absolute Deity of Christ, he could love him. Surely you must have some sympathy with the character and aims of one you can love, which should make co-operation possible; proving that in Christianity (as Dr. Thompson has said) "amidst all our differences of form and belief, there is one faith, one Lord, one life, and one great purpose."—Yours, &c.,

LIBERAL CONGREGATIONALIST.
London, May 27.

MR. BERNARD SHAW AND HIS CRITICS.

SIR.—The following remarks refer to an article in THE INQUIRER for June 3 entitled "Fanny's First Play," and signed "H. G.," which I take on good authority to represent the Rev. Henry Gow.

Mr. Gow confessedly does not feel or understand Mr. Shaw's appeal. I do. The people who pay homage to Mr. Shaw's "wit" only, who speak of him as "amusing" and the like, are in Mr. Gow's case. "His plays conspicuously lack romance and imagination and lyrical passion and tragic beauty," says Mr. Gow. Mr. Gow may think us Shavians mad, but I for one would affirm every quality to Mr. Shaw's plays here denied—only I would be speaking of the romance, etc., of a sphere of mental experience other than that which is Mr. Gow's home. Let me religiously prevent Mr. Gow's ready righteous indignation by assuring him with all honesty of heart that I do not think that when the final count arrives our sphere will necessarily show up better relatively than his, that I honestly entertain the possibility that his sphere may show up better in its work; but I submit that Mr. Gow and his congenials on the one hand, and I and my congenials on the other, had better recognise the fact that these spheres of mental experience do emerge with strong lines of division drawn round them, so that it is hard to find common basis between us to begin to convert each other. At present Mr. Gow's like either make statements about Shaw which directly contradict what my like would affirm, or their criticisms appear to us to be irrelevant. As to the latter, take Mr. Gow's next statement that Shaw's plays "are not even remarkably intellectual in the sense in which Meredith's work was intellectual." "Intellect" and "intellectual" are among the most mischievously ambiguous words at present, and I submit that Meredith is not the author to set the norm. Mr. Gow goes on to make statements about Shaw which I would affirm just the other way round. Mr. Shaw's laughter is not bitter laughter. As with Juvenal, Swift, and Samuel Butler, to name no others, his "fury against men is really a fury that men are not better. It is a cry for reform cloaked as a curse."*

Mr. Gow's attack on Shaw's message by means of criticism of Shavians and

Shavianism is, if I may say so, not good. Change the terms of this last sentence of mine to Christian terms and Mr. Gow will be among the first to protest that my contention here is right: and I do not see any essential difference between the two cases for our present purpose. This, however, is by the way, except that the kind of dialectic I here indicate is apt to raise prejudice unnecessarily.

Mr. Shaw is quite alive to the ridiculous aspect both of himself and of Shavianism. He has shown this e.g. in the utterances of Morell in "Candida" and in such things as Dubedat's speech, "I don't believe in morality. I'm a disciple of Bernard Shaw."

I think the family in "You Never Can Tell" has charm. Shaw, of course, preaches rebellion against tyranny. I submit that Mr. Gow has mistaken Shaw to have been holding up ideals when he is really criticising. Shaw has made it his business to goad us to activity in the way of reform and progress; surely it is ungracious to criticise him for not pointing out the beauties of the *status quo*. The latter I for one take, to speak Mr. Gow's language, as "too sacred to speak about." Surely in "Fanny's First Play" the drunken frolic of the only son returning home from a low music-hall with a prostitute is eloquent of its own condemnation, or condemnation uttered by the author or authors would be fatuous. Mr. Shaw endeavours to represent life as it really is, with his own particular mission in view. He lets the evils of *life* speak in his setting of them for themselves with an eloquence which no words of his own could carry; but that eloquence does not reach the sensorium or, at any rate, the intelligence of Mr. Gow and his like. Please understand that I do not mean here that Mr. Gow and his like are not intelligent; they may be much more intelligent than I in their own lines, but not, I think, here.

As to "Fanny's First Play," I have not seen it myself (I have read the whole of Shaw available), but I have heard from very diverse people in different parts of the country a chorus of delight.

I understand deeply how Mr. Gow and his like take offence at Shaw and his like. I can only try to let them see the position as I see it, by pointing out that Christianity has been in its history to some people a stumbling-block, and that some Christians have affirmed that their opponents must be born again.—Yours, &c.,

ROBERT F. RATTRAY.
Manchester College, Oxford.
June 3, 1911.

FOR THE CHILDREN.

THE TREE OF A THOUSAND LIGHTS.

"THINKING, Wincey?"

Wincey and the Poet were sitting on the bank just outside the grand old gateway of Winchelsea that leads across the green marshes to Rye. There was a thin line of sea away to the right. The boy was gazing steadily into the distance, and

for a few moments did not answer. Then he said quietly:—

"I was thinking how wonderful that it is all alive."

"What is?"

"Everything. The sea out there, all alive with waves and fishes and sea weeds and ships. All over the world it is just the same. And the land, too, with the birds and clouds flying over it,—and the worms and insects and roots of things underneath, and then cows and horses and people on top."

The Poet nodded his head.

"You're the greatest wonder of it all."

"Why?"

"Because you're so alive to it. Most people never see as you do. They look at what is in front of them and there's an end of it. But you see through to what is Back of Beyond, as they say. You don't know it, Wincey, but you are somebody else living inside yourself, like a pilot in a ship. You look out and see things that nobody else aboard knows. Do you ever feel like two people?"

Wincey was puzzled. It was like being asked whether you shook hands with yourself—a silly question: only the poet seemed serious. So Wincey considered a long time before he said:—

"I never thought it out before, but I have sometimes felt as if I were sitting behind my eyes, and only using them for windows. Then I forgot everything else. Just as if I had no hands, nor feet, nor anything but seeing. I feel as if I could stay for ever just seeing and thinking. It's the most lovely thing in the world when you feel like that."

"It is, Wincey. I know something about it. You can't be a poet without, nor a painter, nor anything worth being. But I wonder how you came on it."

Wincey did not answer. He thought he had always been like it, so there couldn't have been a beginning. Yet there had been something that was very like a beginning, that night when he saw the Tree of a Thousand Lights. He often felt sleepy halfway through nurse's bedtime stories, though he tried hard to keep awake. Anyway, he found himself outside the house, and staring up into the big round oak tree that was just bursting its buds. Suddenly a tiny figure of a man, but only two inches high, peeped over a fork of the tree and called to him to come up. "I can't climb," said Wincey. "Wait a minute," came the answer, "and I'll throw you the chain." Wincey waited and soon saw a thin chain, like a very fine and very long watch chain, coming down the trunk of the tree. He saw a square seat on the end of it; "too small for me," he thought: but when he went to sit upon it he found it plenty big enough.

"You've left your body in your cot," said the old man, "you only brought yourself": and Wincey felt it must be all right though he could not understand. Once in the tree the little old fellow took him all about it, up steep stems, along fearfully narrow branches, and into tom-tits' holes and all manner of queer places. When they were going to climb, Wincey saw that there were long flights of the smallest steps you ever saw, that went twisting up in the crevices between the slabs of bark. And every now and then

* Mr. Sturt in "Personal Idealism."

they would be just in time to catch sight of white and pink filmy things flying up before them.

When they came to a kind of square, out of which shot up three enormous branches, Wincey found that the winged things were fairies. There they were dancing round in the merriest rings to the bagpipes of humming bees, or else they sat in heaps like branches of pink roses, and listened to a nightingale as she sang to them and the moon. The old man, who was really a gnome, let Wincey stay quite a long time watching and listening, for he seemed so happy; and as they moved off he said a few words which Wincey had never forgotten, though he had not understood at the time:—"There is joy at the centre of things." They moved up towards the higher branches where the darkness seemed to be growing less and less; but it was not until they came out to the end of a thin branch that Wincey noticed what was the cause of the increasing light. Every bud was alight from within, so that the rounded folded leaves were like a shade to soften the light. As the night became darker Wincey noticed that the lights shone brighter, till the whole tree became a dome of tiny lamps. Fairies were flying in and out among them, and Wincey saw them often with their hands held out as though they carried something. He watched more closely and caught at last glimpses of strings of pearls that they bore from lamp to lamp.

"What are they doing?" he asked his guide.

"Linking the lights," came the answer. "All the lights are joined to each other, though you cannot always see the chains."

"And why are there so many lights?" The bearded gnome shook his head, as one who knows but hesitates to speak.

"Oh, do tell me," pleaded Wincey.

"Well, I could tell you," said the gnome, "if I thought you would understand. But there, if you wish so much to know, I may as well, though we don't tell children as a rule."

They were close to a large hole that a starling had nested in last year, and the gnome led the way in, so that they sat down in a nice shady place from which they could look out on the dazzling lamps. Then the gnome explained.

"This is called the Tree of a Thousand Lights, though really they are too many to be counted. By daylight you wouldn't know it from any other tree, and to-morrow when you come to look for it you may think it was only a dream, or else that we have taken it away again in the night, and left the old oak tree instead. But it can never be really lost: you will always be certain you saw it. For this tree is the place of visions. We bring the children here once—only once, mind you—and show them what to look and long for ever after. Then the world, to the right sort of children, can never be dull: it will always be full of wonderful things. They will hear beautiful sounds which no one else can hear, and see things which careless eyes miss. The very moment a child is old enough, one of us is sent for him that night. We bring him here" (and the gnome spoke awfully solemnly, Wincey said, when he was telling the

Poet all about it), "and give him the key to Life. If he understands he will never feel lonely or unhappy again. The tree is large and round, like the world he will live in. The same life that begins in its rootlets runs up through its great body into the branches and away to their smallest tips. And wherever the life breaks out in a new way it is in a bud which is the shining sign of life. We are now in the midst of this palace of light: wherever you look you see, not really a bud, but the light of life which is in the heart of the bud. For once you have seen that life is everywhere."

He paused as if letting the words sink in, and then continued:

"One thing you have to do, if you would be happy. Whenever you feel sad or peevish, remember the Tree of a Thousand Lights. There is joy at the centre of things, for life is here, and where life is, there is light. Even when it seems quite dark all round (as this tree would now if the dull ones came by) look for the living things, find the buds of life that will begin to shine for you, and you will want little more to make you happy."

He stood up and said briskly:

"Now we must go down. You will not forget what you have seen and heard, and some day you will understand."

Down the long flights of tiny steps they went, fairies flitting to and fro all the way, and then—then Wincey remembered nothing more.

Only now, as he sat trying to tell it to the Poet, he felt that it really must have been the beginning of his lovely wonder-times.

E. D.

MEETINGS AND SOCIETIES

THE ESSEX HALL LECTURE.

PROFESSOR EUCKEN ON RELIGION AND LIFE.

THERE was a large and deeply interested audience at Essex Hall on Wednesday morning, when Professor Eucken delivered his lecture on "Religion and Life." Principal Carpenter presided, and among others present were the Rev. C. Hargrove, Dr. J. E. Odgers, Principal Forsyth (Hackney College), the Rev. J. Hocart (Brussels), Rev. D. Macfadyen (Highgate), Rev. G. T. Sadler (Wimbledon), Rev. Louis H. Jordan (Canada), Dr. S. H. Mellone, Dr. Tudor Jones, and the Rev. P. H. Wicksteed.

Letters of regret at their inability to be present had been received from the Dean of St. Paul's (Dr. Inge), the Principal of the University of London, Professor Sorley, the Master of Peterhouse, the Rev. A. L. Lilley, and many others.

The Chairman, in introducing the lecturer, said that it was hardly necessary to remind those present that he came from a venerable university, that he was one of the most distinguished teachers of philosophy in Germany, and that he had enriched the literature of philosophy with a series of great works, which show rare acquaintance with the history of philosophy,

a power of delineating vast processes of human thought, and an emphasis upon the reality of the Spirit which lifts men into the region of the ideal.

Professor Eucken, who was received with loud applause, spoke in German, at first in somewhat slow and measured sentences, out of consideration for his English hearers; but later on, as he became fired with his theme, these restraints were forgotten, and he escaped into the quick eager speech, full of magnetic conviction, so familiar to generations of Jena students.

THE LECTURE.

Eucken's main concepts in religious philosophy are those of the meaning of man's nature as a Whole; the superiority of the Spiritual Life over nature, history, and culture; the possibility of man becoming the possessor of a new grade of reality—a reality which is above Time. These points were all touched in his lecture, of which Professor Eucken has kindly provided us with the following summary.

(1) Religion cannot be based upon any single activity of the human mind. No religion can originate from the mere understanding of man. Neither is feeling or will alone capable of engendering a religion. Religion originates in a Whole or Totality of man's nature, and this source is deeper than any form of human activity. Our problem is to show how life can rise above merely human existence, and how the activity of a power higher than the natural and intellectual is present within human life.

(2) When the deeper life of man is surveyed there cannot be a doubt concerning the presence of such a life superior to the world and to the conclusions of the intellect. We term this the Spiritual Life. Such a Life issues from a Whole in man's nature. The Spiritual Life shows an impetus towards religion. Man is not able to discover his characteristic nature without the presence of the content of this Spiritual Life, and unless he is gripped by this content. It is this which constitutes the very essence of religion. But it must not be forgotten that such a total life is not a fact of the mere individual, but signifies a spiritual power which must further the whole of human existence and which gives a reconsolidation to life within a new province of reality. The result of this is the possession of a new kind of world and of life. Such a new life lies beyond the domains of nature and intellect.

Man is related to Nature: he is in such a large measure dependent on physical things, and finds that a great deal of his life consists in the reciprocal relations between himself and the external world. The same is true in regard to the life of culture. Here we are a step further than in the life of Nature. Logical conclusions are now formed, and the meaning of things has been transferred from the external to mental constructions. Unless this had happened no science could originate. We thus find even in the domain of culture a superiority of the mind that knows over the things that are known. But, as we shall see, we are still here within the domain of relations. The domains of nature and of culture are two lower stages of reality. We have to pass to something

beyond these. This "beyond" is at the same time a "here and now." It is not a "beyond" in space or in some other world; but it does mean a "beyond" in the sense that the life of Nature and the conclusions of the intellect are relegated to a secondary place. This third stage is not a mere "More" of the things of nature and culture, but is the dawning of a new stage of reality as well as the presence of a new kind of world.

The problem of truth must avoid two dangers. We find the danger of intellectualism and dogmatism on the one hand, and the danger of pragmatism on the other hand. Intellectualism threatens to reduce everything to forms of thought, and when it appears within the domain of religion as dogmatism it threatens to place the clothing of religion above the substance of religion. A grave danger to religion has arisen from the side of pragmatism as it has been propounded in our day by the late Professor William James and his followers. Pragmatism turns the whole of spiritual activity into a mere means for the earthly welfare of man. It draws the spiritual down to the level of man instead of raising man to the level of the spiritual. The deeper meaning of truth is not to be found within either of these two realms. Truth is not a mere form; neither is it, on the other hand, the result of the activities of the mere individual. Truth must mean an independent spiritual world which comes to expression within the realms of Knowledge, Beauty, and Moral Goodness.

(3) When the contents and relations of the Spiritual Life are experienced it is seen that they cannot possibly be the production of man as a *natural* being. They are the productions of man. They do not proceed from anything external, but they are the production of man in the deepest potentiality of his being. They are something which is *within* him and *above* him. They are within him as a demand of his nature; they are above him in the form of over-individual values, norms, and standards. The inward and the outward come to the focus at a new kind of level within the nature of man. The truth of this may be observed in the realms of Art. In Art the observer with his own possession comes into intimate contact with the object and finds their reciprocal possessions coalesce: something of the man and something of the object have become united, and this constitutes an over-individual truth. It is always something of this kind which lifts man beyond his natural egoism and the "small self" dependent upon mere words and phrases; they will be fought against successfully only through the presence and development of a spiritual content. Thus the new grade of reality is not the work of man as "mere man" but is the work of the Spiritual Life in man. We term such a religion, independent as it is of the bare activity of the individual—Universal Religion.

(4) But although such a Universal Religion prepares the ground, human nature needs more than the acknowledgment of this truth of religion. Thus we pass to what we term Characteristic Religion. The acknowledgment of religion does not make man the complete possessor of religion. Notwithstanding his acknow-

ledgment of religion man steps into difficult entanglements. The new life which dawns within him meets with the greatest resistance from the external world as well as from man's own nature. It has now become a struggle for the content and intrinsic value of the Spiritual Life. A new depth of life is now revealed to man beyond the range of conflict. The Spiritual Life rises to the conception of the Divine. It is in the development of this relation to the Divine that the essence of Characteristic Religion lies. This union of the Divine and the human constitutes the fundamental truth of religion. Man has now passed from the realm of knowledge to the realm of love. But Characteristic Religion must live in friendly relation with Universal Religion, *i.e.*, it must constantly try to understand in an even fuller manner the meaning of its own basis.

(5) Religion is judged by the fruits it produces. We find such fruits in the "historical" religions. But religion cannot become a world-power without the development of a world of ideas, and without the presence of a cultus. Through such forms the new life is presented to man in a tangible form. But it must never be forgotten that dogmas and rites have value only in so far as they are expressions of a Spiritual Life of which they are no more than a clothing. The clothing must change. A criticism has to be exercised on the forms of religion in the very interest of the substance of religion itself. Such a criticism is of no value when the substance of religion is absent. It is of great value when it proceeds from a desire to make clearer the very nucleus of religion.

(6) Such is the situation at present. We discover radical transformations within all the provinces of life, and religion cannot possibly withdraw itself from these. We have to exercise an open and reverent criticism of the traditional forms, and the nucleus of religion will be able to develop all the more on account of this. In this spirit freedom will not lead to negation but to an increase of depth. But this will happen only when we bring to full effect the new life that develops within religion. This will protect us against all harassing doubt, and will give us a secure foothold in the storms of the present. It is life and its creativeness alone that guarantee the truth of life.

THE VOTE OF THANKS.

At the close of the lecture a vote of thanks was proposed by the President of the Association, the Rev. C. Hargrove. They had heard and seen, he said, one of the world's great thinkers, and great thinkers were the world's great men. The thinker only was immortal.

The resolution was seconded by Principal Forsyth of Hackney College. Referring to the portrait of Dr. Martineau on the wall behind the lecturer, he said that Eucken occupied in Germany now the position which Martineau formerly occupied in England. The work which Eucken was doing for young Germany on behalf of a spiritual religion was comparable to that done by Martineau. He went on to refer to the extraordinary intellectual and spiritual debt under which England lay to Germany. The union of nations was based

upon something deeper than expressions of friendship. There must be a frank acknowledgment of their deep obligations both personal and national. Unity could only come along the lines of mutual service. They could not have listened to the address, with its lucid style and happy phrase and exalted tone, without feeling that here in that small upper room there had been welling up a pure spring of that inner-worldly and super-worldly influence of which the lecturer spoke. To put a question with a real sense of its gravity was to provide half the answer. They had been in the hands of a master of historical survey, who had gathered his views not simply from reflection, but combined a profound knowledge of philosophy with a profound knowledge of life! To him it had been a privilege to be present and to be permitted to speak.

Principal Carpenter added a few words in which he spoke of the illumination of the principles of Professor Eucken's teaching, which came from a study of the history of religion. The vote was carried amid prolonged applause, and Professor Eucken replied in a short speech in which he expressed the deep pleasure which his visit to England and his cordial reception had given him.

THE SUNDAY SCHOOL ASSOCIATION

ANNUAL MEETING.

THE annual meetings in connection with the Sunday School Association were held at Essex Hall last Tuesday. In the morning there was a conference of delegates at which the Rev. C. Roper presided, when "Methods and Management in the Sunday Schools" was discussed from various points of view. The chief subject of interest was the Archibald System, especially in the primary department; several teachers spoke from their own experience of the immense improvement in interest and discipline which its introduction had produced. At the close of the Conference the delegates and a large number of other friends lunched together at the Holborn Restaurant. The absence of speeches and formal toasts was felt by many to be a welcome relief in the hot weather. The President, Mrs. Dowson, simply offered a few words of cordial greeting, which gave just the needed touch of friendliness and welcome.

THE BUSINESS MEETING.

The annual meeting was held at 3 o'clock, the President, Mrs. H. Enfield Dowson, being in the chair. Mr. W. Blake Odgers, hon. treasurer, in making his report, said that he regretted that there was still such a large balance due to the treasurer, and urged upon those present to make every effort possible to get new subscribers. He himself had written numbers of letters to various people urging their need of funds, and he had received a certain response to that appeal, but he felt that more personal methods of persuasion were required. He announced that the Association would receive this year a legacy of £100 from the late Miss Sophia Wallace, of Bath, but they could not go on living on legacies, and he hoped they would in

other ways make good their deficiency so that their work would not have to be curtailed.

Mr. Ion Pritchard, hon. secretary, presented the Committee's report, some extracts from which are given below. This was taken as read. Mr. Pritchard made a sympathetic allusion to the loss they had sustained in the death of Miss Gittins, a former president, and one of their most active members and Sunday school teachers for the past thirty or forty years. One of his earliest recollections of her, he said, was connected with a certain address she gave many years ago, at Derby, in which she said that their speeches should always be *useful*, and this word he had always associated with her ever since. She herself was the very embodiment of it. Referring to the report in detail, especially to the list of books which had been prepared for the purpose of providing help in systematic teaching, he said that on the previous day they had received their record order, a request from the London County Council for nearly 1,000 volumes. A great stimulus had been given by the President's letter, which was sent to every teacher and senior scholar individually. This meant a circulation of 14,000 copies, which were addressed to each recipient, so that they took the form of a personal letter; but, although this involved considerable expense, the work was well worth doing.

Summary of the Annual Report.

"The Committee desire to lay stress on the importance of the Summer Schools organised in Oxford, and by the Manchester District Sunday School Association. The experiences of these gatherings of teachers go to show that real enthusiasm is developed, and with this comes the desire to teach one's best, and with the desire the means will be found. Schools should try to send delegates to these sessions.

"There will be no Summer School at Oxford this year, but the Manchester District Sunday School Association will be holding a Session at Great Hucklow, June 24 to July 1, and the Committee hope that all schools, which possibly can, will send delegate-teachers to take advantage of the opportunities offered.

"The receipts for the financial year from subscribers amount to £299 18s. 3d., practically the same as in 1909. The gain in number of subscribers is ten, contributing £8 7s., while the losses number fifteen and the amount £10 13s. The income from sales of books and magazines is £780 13s. 10d., £15 more than the previous year. On the receipt side will also be noted a legacy of £50, a parting gift from the late Miss Edith Gittins, very gratefully acknowledged for the help itself and for the kind thought behind it. On the expenditure side the cost of the year's publishing—that is, the outlay for printing, binding, illustrations, and author's fees—amounts to £488 1s., a little less than in 1909. The item for books purchased is larger, but this to a great extent is due to the payments in 1910 having been made closer up.

"Receipts from the sale of books are a little more than last year. They amount, as already stated, to £780 13s. 10d., but it must be noted that included in these

sales are books of other publishers. It should, however, be borne in mind that, owing to the reduced prices at which the Association's books are now sold, a larger number of volumes must be sold to produce the same income as formerly. The London County Council have again placed two of our volumes on their list of recommended books: Miss Lee's 'Pilgrim Fathers,' and Miss Lawford's 'Early Italian Masters'; and the Committee are glad to be able to say that many inquiries for our publications reach us from strangers to our churches and schools.

"The Seventh Session was held at Manchester College, Oxford, July 1 to 9, 1910. Eighty students attended, representing thirty-seven schools. The following District Unions were also represented by delegates:—Bolton District, Sheffield and District, and Scottish Sunday School Unions. An interesting summary of the proceedings was prepared by a student-member, copies of which may be obtained on application to Mr. Hare at Essex Hall. A few years ago a request was made at an Annual Meeting to the Committee to appoint some recognised leaders to whom inquirers might apply who desired information in respect to the various departments of the Sunday school. The request was complied with, and a list of consultants was published who kindly consented to give the necessary help when asked. The Committee add the list, and desire to say that the consultants would be glad to feel that they were of some real use by being consulted more frequently.

"The number of schools making returns for 1910 is 296, total number of teachers 3,604, total number of scholars 35,615, number of scholars over 16, 10,266. Eight schools have not made returns."

The President, in moving the adoption of the report, said that a new breath of life was troubling the waters and making them feel the importance of their work, but some reforms were desirable in view of the fact that the original character of the Sunday school had changed somewhat since the days of its promoters. The feeling that more could be done was the experience of many, not only in our own denomination or our own country. They must either move forward or be left behind, and they could not be left behind. The Sunday school had a great future before it. They were helping in the work of moulding humanity, and there had never been a time when so much help had been available for the teacher as at the present day. Perhaps their teachers had in the past been given a little too much liberty, but lately there had been various attempts to draw up some plan of systematic teaching. It was doubtless impossible to develop a scheme which would be equally suitable to all schools and all types of mind, but it was a great assistance to them when ministers were willing to hold conference classes of teachers, to help them to understand the outline lessons which they were not always able to amplify and fill in. Mrs. Dowson went on to speak of the system of grading and decentralisation which was being tried in different quarters, and urged upon her hearers the necessity of focussing their attention upon scholars between the ages of fourteen and seventeen, who are not sufficiently well instructed in

certain facts which have a great bearing on the moral life. In conclusion she said the keynote of their teaching should be reverence; they must go on in hope, and the way would open up before them.

Mr. Charles Peach (Manchester District Sunday School Association), in seconding the resolution, said he regarded the present moment as extremely critical and dangerous. The claim that was made that the Sunday school had been the pioneer of national education was fully justified, but the State was now largely doing the work they had set out to do, and a grave situation was being created by the absorbing interest that is being taken in education at the present time and the experiments that are being tried in this connection. The whole theory of education had changed, and now the ideal is to discover the personality of the child, but he thought for this reason there was a danger of too much importance being attached to the trained teacher. The business of the Sunday school was not so much to impart instruction as to draw out the affection and confidence of the child. Moreover, it was quite wrong to carry the atmosphere of the day school into the Sunday school, and make one practically the replica of the other.

The Rev. R. B. Drummond said that the Scottish Union had already done a great deal of valuable work, and it gave the teachers courage to know that they could always depend upon the sympathy and help of the Association. Arrangements were being made for holding a large conference at Glasgow in the autumn which he hoped many of them would be able to attend.

A resolution expressing the thanks of the meeting to the President, officers, and committee, and recommending the respective appointments for the coming year (including the election of the Rev. J. J. Wright, as President) was proposed by the Rev. A. Golland, seconded by the Rev. W. J. Phillips, and carried unanimously.

PAPER ON NATURE TEACHING.

At 5 o'clock an address on "The Value of Nature Teaching in Sunday Schools" was given by the Rev. J. Tyssul Davis, who awakened a great deal of enthusiasm by his sympathetic treatment of the subject.

Bible lessons, he said, exhausted the curriculum in many schools, but on turning to the Bible, one received a significant warning. After a certain Bible lesson in which Jesus interpreted a passage from the Book of Isaiah, his hearers took him up to a precipice in order to destroy him. But, on another occasion, having drawn instruction from the lilies of the field and the birds of the air, the multitude was astonished at his teaching. There would, therefore, seem to be good Scriptural warrant for preferring open-air subjects to homiletics. In justice to the child we must make use of concrete objects before proceeding to abstract ideas. His interest is also already aroused in the works of Nature. His earliest love, perhaps a Teddy Bear, is a symbol of wild Nature, his earliest text-book an animal picture book. His earliest romance is a dream of birdies, butterflies, and buttercups. The poet in the child must first be satisfied ere the philosopher in him be

reasoned with. It is on things that awake interest that questions are asked.

The Child's Sense of Wonder.

Besides, there is a higher mission than that of imparting information or communicating opinions. "Life is rather a subject of wonder than of didactics." Our business as religious teachers is to awaken the wide-eyed sense of wonder; to kindle the fire of the child's imagination; to strike the auriferous vein of romance in the quartz of reality. For Iris is the daughter of Thaumas. The messenger of the Gods is the offspring of wonder. First, the sudden glory of surprise; then the Divine revelation through it. Who would try to squeeze the laden camel of theology through the narrow gateway only to succeed perhaps in blocking all further ingress or egress, when the herald maid, clothed in the rainbow and winged with light, can throw apart the wide gates of gold, where the whole host of faculties come forth to welcome her with banners of flame and madness of music.

Nature-study supplies means for this mental awakening. It is of the very essence of religion to display the miraculous in the common, and the wonderful in the familiar, and the Authentic Presence as a living influence in the present world. And if we furnish the child with a peep into the recesses of Nature, where God's hand is at work on the living tissue, place his hand on the pulse through which flows the Divine ichor that feeds the world, we have conferred the highest boon within our power.

Half a century after he has happily forgotten the Catechism, he will still remember his first joy on seeing the bee issue from the orchid carrying Indian clubs on his head. He will remember the rapture of vision when out of the dull-coated case to which had hardened the caterpillar he had long been feeding there emerged the perfect glory, and "Oh! Dad, Oh Ma, come quick!" rang through the house; and he will revere the teacher who enabled him to regain the lost Eden, and to

See in every hedgerow
Marks of angels' feet;
Epics in each pebble
Underneath our feet.

Nature-teaching is pre-eminently suited to fill this sense of wonder; for every natural fact is a symbol of some spiritual fact, and Nature is the "ritual of God." But, we must ourselves be children of wonder in order to arouse wonder in children. "The man who does not habitually wonder (said Carlyle) is but a pair of spectacles, behind which there is no eye."

The Child's Sense of Humour.

Secondly, Nature-study satisfies the child's sense of humour. No one who does not see that deep reverence can co-exist with humour ought to take charge of a class. The child's gift of fun should be treated with sympathy. For God's laughter ripples all over the world. There is a comic side to Nature, which the Gothic builders found place for in their hilarious architecture. What is more waggish than some of the protective mimicries of plant and insect? The child's delight in mas-

querading has been anticipated by an innocent beetle passing himself off as a virulent wasp; a moth forming a splash of lichen on the bark of a tree; an orchid turning its petals into a velvet bee so that the ancient fertiliser should pass by remarking, "That fellow Brown's always first in." The children understand that the sparrows are mocking at the cat, and that starlings love to make puppies bark. "Life is a festival of the wise," and a whiff of the breeze that freshened the first morning enables them to enter into the large mirth of Nature. Do not let us with mock solemnity Saint Augustinise them out of their witness to the hilarity of God.

The Child's Sympathy.

In the third place, Nature Teaching tends to develop sympathy in the child. It furnishes the groundwork upon which Bands of Mercy may build. A sense of the sacredness of life is deepened by acquaintance with the infinite trouble it takes to produce some of the living forms that seem to make themselves so cheap. That cockchafer that hurls himself against the window, and blunders into the light, had been four years in the grub school beneath the cloths; all the interminable years since Georgie left Miss Spinner's for a higher school. The number of meals he has eaten would show that he is of tremendous value to somebody. There are various counts against him, but he has his good points; and if you can only get Georgie to see those he is more likely to carry out the rule of St. George's Guild: "Not to destroy any beautiful thing." For whatever we admire we naturally protect and preserve. The lower world teems with examples of "courage, probity, and grace," and to bring the "eminently sympathetic mind of childhood" into relation to them is to give him new moral impulses sprung from affection and love.

[Instances were then given to show how animal stories exemplifying affection and heroic sacrifice could be made a means not of moral instruction—a sorry business, for children like being preached at less than adults—but of moral inspiration.]

The Mysticism of the Child.

In the fourth place, there was even a still higher worth than the moral in Nature Teaching. It furnished a pathway along which the child was led to the high hour of visitation, and to deeper communion with the life of the universe. This transcended the imperfect offices of praise and prayer. To prepare the way for the child to enter in future years into the vast consolations of Nature, and bathe in her primal sanities and serenities, was to endow him with a corrective for all the sorrows of existence. To reach a point when you cease to teach at all, but simply walk with him with hushed voices and reverent steps, and leave him at the shrine where authentic tidings of invisible things will come to him unsought, and ever-during power and central peace—this is the best part and last part of your mission. Thence he will return and say, not "What a profound teacher!" but "What a transcendent God!" having forgotten both you, the teacher, and him-

self the taught, in the new revelation for which you have prepared him. And your reward will be, not his gratitude, but a new soul won for God. For you have not so much taught him as brought him where he might be taught to say:—

"The soul of the woods hath stricken through my blood

The love of freedom, the desire of God,
The hope of larger life hereafter."

A brief discussion followed the reading of the paper, and a vote of thanks was moved by the Rev. E. Savell Hicks, M.A., seconded by Mr. J. H. Brook (Bradford). This brought the proceedings to a close.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNUAL SERVICE.

THE re-arrangement of the time-table this year made the attendance at the service on Tuesday evening unusually large and representative. It was held in the beautiful Rosslyn-hill Chapel at Hampstead, hallowed by the long ministry of Dr. Sadler, and later by that of Dr. Brooke Herford, and still growing in strength and influence under the leadership of its present able and popular minister, the Rev. Henry Gow. The large choir was drawn from various London churches, and Mr. John Harrison was at the organ. The service was conducted by the Rev. E. S. Hicks, of Dublin, and the preacher was the Rev. Dr. Mellone, of Edinburgh. His sermon, based on the text "Show us the Father," appears in our present issue. The collection, which was taken on behalf of the funds of the Association, amounted to £26 7s. 6d.

Before the service the members of the Women's Union connected with Rosslyn-hill Chapel entertained a large number of ministers and delegates from the local branches of the Women's League to tea. The guests were received by Lady Bowring, president of the League of Unitarian and other Liberal Christian Women, and Miss Edith Preston, president of the Hampstead Women's Union. The Chapel Room was decorated with a profusion of beautiful flowers, and the hospitality provided was of the most pleasant and sumptuous kind. Afterwards an hour was spent before service in social intercourse in the beautiful chapel grounds, a delightful interlude of coolness and relaxation after a hot and busy day.

THE LUNCHEON.

After the Essex Hall lecture on Wednesday the President, the Rev. C. Hargrove, entertained a number of guests to luncheon at the Holborn Restaurant. After the toast of "His Majesty the King" had been loyally honoured, the President proposed the health of the Essex Hall Lecturer in felicitous terms, remarking that it was a source of gratification to them that Professor Eucken had visited England for the first time in order to render them a service.

The toast was supported by the Rev. Dr. Horton. In response to the President's welcome he said, "I thank you very cordially. It is quite in harmony with the great liberality of your position that you should invite one who differs so widely

from you in his interpretation of the fundamental facts of Christianity." He wished to say, he continued, that the welcome to Eucken came from all who profess and call themselves Christians. His own personal obligation to him was great. He owed to him the discovery of the right place of art in the thought and practice of life. Eucken stood in the succession of Kant and Hegel, and it had been granted to him to call back the thought of the time from materialism and all its depressing associations. He had established a position that would not afterwards be surrendered, namely, that the problem of human life was not to be solved except in terms of spiritual reality. Having done this, he was one of the greatest benefactors of their time. The present moment was a deeply interesting one; it was marked by the passing of Haeckel and the coming of Eucken.

Dr. Carpenter also spoke in support, and referred especially to England's indebtedness to Germany in spiritual things, and the fine tradition represented by Jena, with its galaxy of great names.

Professor Westermarck expressed his admiration for Professor Eucken, not only in the work of philosophy, but also for what he had achieved in another field of activity. He spoke as a native of Finland, and he remembered how, 12 years ago, Professor Eucken raised a storm of indignant protest when Russia began to encroach upon the political liberties of the Finns. His voice helped to awaken the conscience of Europe, and to inaugurate a new era in international relationships. He greeted Professor Eucken as a great philosopher and a great humanitarian, the champion of justice and international brotherhood.

Professor Eucken, in his reply, mentioned that the real credit for the movement on behalf of Finland, to which Professor Westermarck had referred, was due to the eager and noble spirit of the late Mrs. W. C. Coupland, who made him feel that something must be done. When righteousness was destroyed life had no longer any worth. An injustice to one nation was an injustice to humanity. The speech was also full of delightful appreciation of England and things English, and the marvellous life of London, and contained a noble plea for an international spiritual culture.

The other toasts were "Our Guests from Other Lands," proposed by Sir W. B. Bowring, Bart., and responded to by Dr. P. K. Ray of Calcutta, and Mr. S. Uchigasaki of Tokyo; "Our kindred Societies," proposed by the President and responded to by Mrs. Sydney Martineau and the Rev. H. Enfield Dowson; "Our New Ministers," proposed by the President and responded to by Dr. J. Lionel Tayler; and "The President," proposed by Mr. Percy Preston and responded to by the Rev. Charles Hargrove.

THE PUBLIC MEETING.

A public meeting was held by the British and Foreign Unitarian Association at Essex Hall, on Wednesday, June 7, at 7 o'clock. Addresses on "Our Unitarian Faith: its Present Day Implications and Obligations," were given by the Rev. Charles Hargrove, president, who was in the chair; the Rev. Christopher J. Street, Mr. H. G. Chancellor, M.P., and Dr. Wendte (Boston, U.S.A.), and there was a large and enthusiastic audience.

The President's Address.

Mr. Hargrove, who spoke on "Duties and Prospects in the Twentieth Century," said they must ask themselves whether, as Unitarians, they had any duties except such as were necessary to keep the cause going, and to justify their existence? Had they any prospect before them other than that of gradual extinction, and absorption into more living societies? An idea existed in many minds that Unitarianism was a thing of the past, and that it was played out, and there was some excuse for this, for the old Unitarianism was in the main a protest—the protest was much needed, and all honour was due to those who upheld the faith in the midst of obloquy and criticism—but it was no longer necessary to fight, as they did 50 years ago, against doctrines which were not in these days forced upon men under pain of eternal damnation. Many of the ideas which they stood for were now commonly preached in other churches and denominations; why, then, it might be asked, should they waste any more money on maintaining an abandoned position? And if, indeed, it was true that there was no new Unitarianism, while there was a new theology, a new ideal in politics, a new Biblical criticism, a new science, a new chemistry, and our churches were to be chained down to dead controversies while other churches, which were bound by their trust deeds, were really advancing in freedom, he would say, let us have done with it. But denials, however necessary and important they were at times, were not principles, and it was their principles which were the chief thing to be considered. They were not bound by names, and the names themselves were not bound by fixed meanings. Unitarianism meant something more than doctrine, whether affirmative or negative, and the true interpretation of it for our time, an interpretation which he thought would last long, had been found for them at the great congress which met last year in Berlin, in the title of the International Congress of Free Christianity and Religious Progress. This was a true interpretation of their position. They were Christians, for all that was precious in their faith had

come to them from Christian sources, and they were free in the widest sense, neither bound to the past nor to the present. They believed in progress in religion as in everything else, and they believed that God would reveal Himself more and more to coming generations. It was their duty to teach others their principle of freedom, for the needs of those who were troubled in mind over religious problems was never greater than at the present time, and they must show men that it was possible to believe in and realise the power of God without subscribing to any form of words which they could not sincerely accept.

The Rev. C. J. Street on Doctrine and Life.

The Rev. Christopher J. Street, in an address on "Doctrine and Life," emphasised the fact that the Unitarian faith represented a spirit of life, and not a body of doctrine. He did not wish to disparage doctrine, which was the expression of our personal relationship to eternal truth, but it must be a genuine doctrine of our own, and not one received at second hand. Unitarianism, the speaker said, had been well described as a movement. It was not a church, though it was a group of churches, and if as we were still told there was no salvation outside the church, he for one preferred to take his place with the outcasts. But although Unitarianism was a movement, it could never move from its fundamental principle of unity and freedom. Freedom, however, was merely a means to an end, and that end was truth, towards which they were striving. Their faith was a belief in an undivided Deity, in a harmonious universe, and in a divine humanity, in "the humanity of God and the divinity of man," as an American definition put it. They had, however, to apply their reasonable doctrine in a practical way to the problems of life, for life was the only thing that mattered, after all, and doctrine was only useful in so far as it conduced to noble and unselfish activity. The doctrine they wanted was one which would enable them to bear good fruit in deed and thought. They must live in the spirit of Buddha, who is said to have declared that he would never accept salvation for himself alone, but rather that he would strive everywhere for universal redemption, never leaving the scene of struggle and sorrow until this was accomplished. As for the name they bore, and which many wished to discard, it was an honourable name, though it was not of their seeking. It had been flung at them, as the name of the early Christians, Quakers, and Methodists had been, by enemies, but they had accepted the name, and made it respected even as those other honoured people had done.

Mr. Chancellor, M.P., on Citizenship and International Relationship.

Mr. Chancellor, whose subject was "Citizenship and International Relationship," gave an interesting account of the peace movement which is now playing such an important part in the destinies of nations, summarising rapidly the events of recent years which had led to the establishment of arbitration courts, inter-parliamentary federations, the growth of the international spirit, and, finally,

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the proposals of President Taft and Sir Edward Grey which they hoped soon to see realised. What, he asked, should be the attitude of citizenship towards international relationships? Citizenship, if it meant anything, meant practical brotherhood, co-operation in common work for the common good, and involved a true patriotism which is not inconsistent with the desire for the welfare of other nations equally with our own, and with the larger love of mankind in general. A man's first duty was to his own town, his own country, but the interests of these must be subordinated to the ideal of progress for humanity if they conflict with efforts that are being made towards that end, just as the interests of his constituents must be subordinated sometimes by a member of Parliament in view of the wider issues affecting the country at large. The narrow view of citizenship was a mistake, and "my country right or wrong" was no motto for the true patriot. The duty of the true patriot must often lie in persuading his country to wipe the stain of injustice from her character, even at the cost of material profit. Mr. Chancellor spoke of the pernicious influence exerted by a section of the press, and those whose interests were bound up with the doctrine of force, on public opinion, and urged upon his hearers the vital importance of some step towards the reduction of armaments being taken, showing what immeasurable benefits might be conferred on the country in the way of social reforms which are still greatly needed if the annual expenditure on preparations for war could be decreased even by ten millions. In conclusion he said it was the duty of citizenship to suppress racial animosity and the dislike of foreigners, to repudiate Jingoism and all its fruits, to work for the common good, and to live in the spirit of Him who taught peace on earth and goodwill to men.

Dr. Wendte on Unitarianism a World-wide Movement.

Dr. Wendte received a most cordial reception. Taking as his subject "Unitarianism a World-Wide Movement," he touched sympathetically and enthusiastically on those aspects of the work of the Association which bear fruit in lands remote from our own, assuring them of the increasing affection and appreciation of those who shared their faith and hopes in America for their brothers and sisters in England. He had only landed that morning, and he felt it a privilege to visit England again at a time when such noble efforts are being made to link two great countries together in the bonds of lasting peace. After alluding to the eminent men and women in America who had worked for peace in the past, as well as to those who are engaged in peace propaganda at the present time in the United States, he said it gave him great pleasure to see the way in which the British and Foreign Unitarian Association was helping the cause in far-off countries, such as Scandinavia, Hungary, India, and now South Africa. He hoped this work would be extended and continued. Had not the time come, for instance, to send a man of their own to Calcutta and form a Unitarian centre there? There was also

great need of work among the negroes. Inquiries had already come from Sierra Leone and Liberia, and the needs of the black races must not be neglected. Italy, too, was making a great appeal to them, for the people in that country were sinking into materialism, and beginning to hate the very name of religion, which is associated for them with priesthood and ecclesiasticism. He wanted to ask their help in establishing a Unitarian centre in Rome or Florence, not necessarily a church, as well as a Unitarian review which would contain in every number some glowing passage from the works of Mazzini. Dr. Wendte concluded by reading the following resolution which had been passed by the American Unitarian Association:—"The American Unitarian Association at its 86th annual meeting sends cordial greeting to its sister organisations the world over, which, like itself, labour for a religion of liberty, holiness, and loving service to mankind. It felicitates them on the increasing acceptance among men of the religion of the Spirit and the life in place of outworn and discredited dogmas, untenable assumptions of infallible knowledge and authority, and a merely conventional and mechanical worship. It rejoices with them over the enlarged opportunities for religious enlightenment in our day, and the growth of agencies for the dissemination of Liberal Christian and theistic principles of faith. It welcomes the increasing display of interdenominational goodwill and co-operation for social righteousness and service, and especially the encouraging advance of the cause of international arbitration, reciprocity, and peace. It asks their continued countenance and support in its own efforts for religious freedom and progress, and reciprocally pledges its allies and friends in all churches and countries its unlimited efforts in behalf of the great human and divine interests they hold in common, and upon which it invokes the approval and blessing of the One Only God and Universal Father."

FREE CHURCH LEAGUE FOR WOMAN SUFFRAGE.

ANNUAL MEETING.

The Free Church League for Woman Suffrage held its first annual meeting at Essex Hall, Strand, on Wednesday, May 31, at 8 p.m. It had been preceded by a business meeting, when it was announced with applause that Dr. Clifford had consented to accept presidency.

The speakers at the public meeting included Mrs. Strickland, of Hastings, in the chair, Mrs. Saul Solomon, Dr. Orchard, and Dr. Tudor Jones. Mrs. Strickland said this movement ought to be specially supported by Free Churches; it was, above all, a spiritual movement, and women had done so much to build up the Free Churches that they deserve all at the hands of its members.

Mrs. Saul Solomon began by appealing to all to join the Great Procession on June 17. After dealing with the political situation, she spoke of Christ's ministry as having, among other objects, to reverse the tradition of the East as regarded

women, and said that what we wanted was to see men and women working hand in hand in our churches.

Dr. Tudor Jones spoke of the revolutionary character of the movement. There was no other in the world at the present time to be compared to it for profundity. It was essentially basal. As a student of psychology he felt it meant a complete change in human nature. Women were becoming new beings, with different qualities, different outlooks, different ideals. Woman's instincts would be purified and ennobled, and she would be infinitely more capable of helping men with the world's work.

Dr. Orchard said he supported the cause for two reasons. First, because it was religious. Christianity rested on our right relations with our fellow men, and one of these relations was between the sexes. Also women's help was needed in the State, which was "one-eyed" without her.

LAY PREACHERS' CONFERENCE.

A MEETING to consider the question of forming a National Unitarian Lay Preachers' Union was held on Tuesday at 6 o'clock. The President of the London Union (Mr. H. G. Chancellor, M.P.) and Mrs. Chancellor received all those who were able by their presence to manifest their interest in the proposal, and close upon forty persons attended.

At the outset Mr. Chancellor spoke of the reorganisation in London and the greater usefulness of the local union to the minister of the South Eastern Provincial Assembly and the minister of the London District Unitarian Society in their work. It was desirable that lay preachers should stimulate the interest of each other in preaching, and that all local unions should be in touch with each other so that members should be willing to put their gifts at the disposal of the churches and supplement the work of ministers, especially in missionary enterprises. It would be a great thing to discover in all their churches those religious-minded laymen and women who were ready to devote time to the spread of Unitarian views and the commendation of Unitarian principles.

Mr. S. P. Penwarden, secretary of the London and South Eastern Counties Lay Preachers' Union, read a paper entitled "A National Union of Unitarian Lay Preachers." The Committee of the London Union had felt that a National Union was desirable. Accordingly, he had, through the courtesy of THE INQUIRER and *The Christian Life*, invited correspondence on the subject, and the replies indicated a general desire for the formation of such a union. The considerations that a large number of churches were unable to retain the services of a resident minister, and must

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depend upon a voluntary ministry; that groups in the early stages of church formation must rely upon lay help; that the visits of Unitarian vans ought to be followed up by lay services; that training is essential; that ardent spirits must be sought out, rendered it desirable for an organisation of much wider than local appeal to be founded. This organisation should be advisory and educational, possess a library of its own, indicate useful courses of reading, and be able to satisfy itself that members were fitting themselves for their work. In the next place it should teach men how to acquire and develop the power of clear and forceful expression, and put its members at ease in the art of sermon making, remembering that their business is to preach and preach well. In the third place, it should regard itself and be regarded as a training ground for ministers, able, if need be, to defray part of the college fees of any of its members who had shown evidence of a vocation for the ministry. Finally the National Union should be under the jurisdiction of, and carried on by the British and Foreign Unitarian Association. Mr. Penwarden moved "That this meeting of Unitarian lay preachers and those in sympathy with their work approve the formation of a national association of lay preachers, and pledges itself to assist in the formation of such association," and in moving the resolution expressed the hope that the association would be propagandist, that it would be uncompromising, and that it would be a humanising agency.

Mr. Blackwell, of the Yorkshire Union, had for ten years felt the need of a national association, and seconded the resolution with pleasure. As he knew them, northern lay preachers were ready to join hands with Mr. Penwarden in what he proposed.

Rev. W. Copeland Bowie cordially approved the proposal. The work of the lay preacher needed developing and strengthening in every possible way. Possible ecclesiastical developments demanded a strong lay preaching element. He hoped the rules would be few, and that this would prove the first of a long series of lay preachers' meetings to be held at the Whit-week gatherings.

Mr. W. T. Colyer doubted the wisdom of prescribing courses of reading: the man who could not be trusted with his own reading could not be trusted to preach. Any committee must consult local committees. Women should be brought into the work.

Dr. A. D. Tyssen held that an advisory committee with power to grant certificates of proficiency was necessary.

Mr. Newall (Liscard), Miss Helen Phillips (North Midland L.P.U.), and Rev. Rudolf Davis having spoken in approval, the resolution was carried unanimously. A committee consisting of Mr. Chancellor, M.P., Revs. W. Copeland Bowie, Rudolf Davis, W. H. Drummond, and J. Arthur Pearson, Miss Phillips, and Messrs. Blackwell, Newall, J. Wigley, and S. P. Penwarden (convener) was appointed.

PROFESSOR EUCKEN AT UNITY CHURCH, ISLINGTON.

DR. EUCKEN accepted the invitation of the minister to deliver an address at Unity Church last Sunday evening. There was a crowded congregation, and about a dozen ministers and clergymen were present. A translation of the address was given by the minister, Dr. W. Tudor Jones.

The speaker referred to the good-will of the English people towards his writings, and showed that so many are at one with him in working for a Free Christianity. A new form of Christianity is needed at the present day, but we must be on our guard lest we lose the substance of religion. We need no other religion: Christianity is the religion of reli-

gions, and it behoves us to-day to work energetically to realise its cardinal truth—the union of the Divine and the Human. The realisation of this truth will bring about fundamental changes in our lives, and will lift us to a higher level of existence. The problems of the world will never be solved without religion. And this religion must include the deeper meaning of Christianity. There is a call for us to-day to pass from the realm of knowledge to the realm of love.

THE EASTERN UNION.

ANNUAL ASSEMBLY.

THE annual assembly of the Eastern Union of Unitarian and other Free Christian Churches was held at Norwich on June 1. There was a good attendance of delegates and friends. The National Conference was represented by its President (the Rev. H. Enfield Dowson), and the British and Foreign Unitarian Association by the Rev. T. P. Spedding.

The President, the Rev. M. Rowe, in his address at the Business Meeting, lamented the unalterable facts of distance and of isolation, rendered more acute by lack of railway facilities, which had to be faced by the churches of the Eastern Union. All the more reason was there for them to guard as a precious possession every bond of connection with one another such as the Union preserved.

The Rev. J. M. Connell then read the report of the Executive Committee. The balance-sheet, showing a small balance in hand, was presented by the treasurer (Mr. R. Hamblin); the Eastern Sunday School Union report was read by the Rev. A. Golland; the Postal Mission report given by the Rev. J. M. Connell on behalf of the Mission secretary (Miss S. S. Dowson); and on the motion of the Rev. W. Birks, seconded by the Rev. A. E. Rump, these were all adopted.

The President then warmly welcomed the Cambridge congregation into the Eastern Union, and expressed satisfaction that the local ministerial roll would be strengthened by the addition of the name of the Rev. E. W. Lummis. Mr. Lummis replied.

The officers for 1911-12 were appointed as follows:—President, Mr. J. Williment (Yarmouth); treasurer, Mr. R. Hamblin (Ipswich); secretary, the Rev. A. Golland (Ipswich); secretary to Sunday School Union, the Rev. H. C. Hawkins (Framlingham); secretary to Postal Mission, Miss S. S. Dowson; auditor, Mr. Ralph Mottram. To the Committee, in place of retiring members, the Revs. E. W. Lummis and M. Rowe, and Mr. F. Perry were added.

A vote of sympathy with the family of the late Mr. C. E. Stevens, who had served the Union faithfully and well for fourteen years was passed.

A resolution was also passed regretting that the Rev. R. H. Fuller, M.A., was about to be lost to the Union, and wishing for him many years of happiness in his retirement. Mr. A. M. Stevens voiced the sincere regret of the meeting on the loss of the Rev. J. M. Connell, who, as secretary, had served the Union well for the past five years. It had never been better served. The good wishes of all would follow him, with the hope that his work at Lewes would be abundantly blessed. Mr. Connell suitably replied. A further resolution and a vote of thanks to the Rev. M. Rowe for his services in the chair closed the meeting.

After tea a service, conducted by the Rev. E. W. Lummis, was held in the Octagon Chapel, the Rev. J. M. Lloyd Thomas being the special preacher. Subsequently, a public meeting was held in the Memorial Hall, the Rev. M. Rowe in the chair.

The Rev. H. Enfield Dowson gave interesting reminiscences of his early life in Norwich. He pleaded for the policy of the "open door" in

religion, and the ideal of one Universal Church in which men and women might meet and mingle, if not worship together.

The Rev. T. P. Spedding said he was not afraid of sectarianism. What matters most is the thing for which the sect stands. If that be good, then make the sect as strong as possible. They must approach the ideal of a world-church through the intensity of their love for their own church. Let them dream of the Universal Church but work for their own.

The Rev. J. M. Lloyd Thomas said he was pained at the religious situation. Vast masses of people were uninterested in the Church's doings. When attendances were going down congregations were apt to seek someone on whom to put the blame. While congregations quarrel amongst themselves that can be borne, but it is dangerous when the people in and outside the churches combine to put the fault on the minister. He would not like to saddle either church or minister with the blame. What he said was, be loyal to the churches. Don't flatter the outsiders by saying the churches are not worthy of them. There is religion outside the churches and much quiet mysticism, but it is sheer cant to say that the 80 per cent. of the people who do not go to church are too spiritually minded to come in. He was convinced that the hard, ascetic, self-sacrificing gospel was going to win the world.

The Rev. E. W. Lummis agreed that it was good that their churches were beginning again to lure the young with promise of hardship. There were signs that they were enlisting the best of the youths of the next generation. The great Berlin meetings were convincing that there was really a world-wide movement. All churches are now saturated with Unitarianism. Their work in that way was done. Now they had to care for the things that concern all the churches. Their final aim should



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be to fill men with the happiness of glorifying God and enjoying Him for ever.

In expressing the thanks of the meeting to those who had given the addresses the Chairman said he would sum up their message in two words, namely, a "serious call" to deeper fidelity and loyalty to the churches and religious ideals.

The singing of a hymn and the benediction pronounced by the Rev. H. E. Dowson closed the day's proceedings.

The following is a list of the ministers attending the meetings at Essex Hall during Whit week:—Dendy Agate, Frederic Allen, A. R. Andreae, A. H. Biggs, Ottwell Binns, Kenneth Bond, W. Cope-land Bowie, S. S. Brettell, J. A. Brink-worth, S. Burrows, J. E. Carpenter, A. A. Charlesworth, W. R. Clark-Lewis, J. Walter Cock, Frank Coleman, J. M. Connell, Gordon Cooper, G. C. Cressey, R. N. Cross, Edgar Daplyn, J. Glynne Davies, J. Tyssul Davis, R. K. Davis, Rudolf Davis, V. D. Davis, Henry Dawtrey, A. H. Dolphin, H. Enfield Dowson, James Drummond, R. B. Drummond, W. H. Drummond, John Ellis, D. Delta Evans, R. P. Farley, A. Farquharson, G. A. Ferguson, Roger Finnerty, A. W. Fox, F. K. Free-ston, R. H. Fuller, W. E. George, C. A. Gnever, A. Golland, Henry Gow, T. Graham, Alfred Hall, Fred. Hall, F. Hankinson, C. Hargrove, Wm. Harrison, Jas. Harwood, H. W. Hawkes, H. C. Hawkins, E. Savell Hicks, J. B. Higham, Rowland Hill, J. Hipperson, E. R. Hodges, A. C. Holden, F. A. Homer, Doulgas Hoole, F. H. Jones, R. J. Jones, W. Tudor Jones, W. F. Kennedy, R. H. Lambley, H. M. Livens, E. W. Lummis, A. J. Marchant, S. H. Mellone, S. A. Mellor, John Moore, A. E. O'Connor, J. E. Odgers, J. F. Parmiter, A. E. Parry, G. A. Payne, Chas. Peach, J. A. Pearson, A. G. Peaston, H. W. Perris, W. J. Phillips, E. H. Pickering, C. E. Pike, W. W. C. Pope, P. Prime, H. D. Roberts, Chas. Roper, W. H. Rose, Mortimer Rowe, J. Ruddle, W. R. Shanks, G. C. Sharpe, A. H. Shelley, H. F. Short, H. Bodell Smith, J. H. Smith, W. Rodger Smyth, H. Shaen Solly, T. P. Spedding, C. J. Street, F. Summers, Alfred Sutcliffe, Lucking Tavener, H. S. Tayler, J. L. Tayler, E. Thackray, E. L. H. Thomas, A. Thornhill, W. F. Turland, F. H. Vaughan, E. A. Voysey, Joseph Wain, Douglas Walmsley, George Ward, J. M. Whiteman, P. H. Wicksteed, Joseph Wilson, Wm. Wilson, J. J. Wright, Isaac Wrigley, Joseph Wood, and Wm. Wooding.

APPEALS.

THE REV. Gordon Cooper writes from The Parsonage, Mansford-street, Bethnal Green, E.:—"May I make my annual appeal to your readers for subscriptions to the Country Holiday, Convalescent and Excursion Fund, and to the Window Gardening Society, in connection with the Mansford-street Church and Mission? The former especially is in great need of further help to enable the work to be carried on.

REV. JOHN ELLIS, 19, Highlands-gardens, Ilford, would be glad to receive subscriptions to enable him to send several very poor children connected with the Sunday-schools at Stratford and Forest Gate for a day, or more, in the country.

ANNOUNCEMENTS.

FRIENDS who supported the entertainment given last year in aid of the Indian Women's Education Fund will be glad to know that the required sum of money was raised. Miss Roma Bhatiacharjee, a graduate of Calcutta University, has been selected as the scholarship holder of the Fund. She arrives in England on June 7, and there will be an "At Home" to welcome her on Monday, June 12, at 21, Cromwell-road, S.W., at 3.30 p.m., given by the Committee of the Fund.

THE Scottish Unitarian Association will be officially represented at the Seventh National Peace Congress in Edinburgh by two delegates, the Rev. R. B. Drummond, B.A., and the Rev. S. H. Mellone, M.A., D.Sc.

NEWS OF THE CHURCHES.

Birkenhead: The Late Mr. G. B. Dalby.—We regret to announce the death of Mr. George Bewlay Dalby, of Birkenhead. Born in York in 1820, the son of Unitarian parents, he lived there for eight and twenty years, and had the great privilege, always most fully recognised by him, of attending the ministry of the Rev. Charles Wellbeloved, and enjoying the friendship not only of that venerable scholar but of his learned and accomplished son-in-law, the Rev. John Kenrick. Two years before leaving York to take up a position in a London bank, Mr. Dalby was married to Miss Rachel Cowling, whose eldest sister was already the wife of the Rev. M. C. Frankland, and whose third sister will be remembered by many readers of this notice as the wife of the late Mr. Hunton Smith. Mrs. Dalby died in 1898, more than two years after the celebration of the golden wedding day. Mr. Dalby wrote both verse and prose with facility and elegance, and printed for private circulation two small volumes now highly prized by the friends to whom they were presented. When a young man he occasionally acted as a lay preacher in the pulpits of small Yorkshire chapels, especially in that of Welburn, near Castle Howard. On taking up their residence in London Mr. and Mrs. Dalby actively associated themselves with the Carter-lane Mission, and were subsequently regular worshippers at the Old Gravel Pit Chapel, Hackney. After removal to Preston, where Mr. Dalby was manager of the Preston Banking Company, they were constant and most generous supporters of the Percy-street Chapel. Through many years of retirement Mr. Dalby has been a member and liberal supporter of the Birkenhead Church, but for a considerable period has been unable to attend its services. Two sons and two daughters survive him.

London: Islington.—The Rev. E. Savell Hicks, M.A., of Dublin, will occupy his former pulpit, Unity Church, Upper-street, to-morrow at both services. Morning subject, "The Tides of Eternity"; evening, "Life's Deep Responsibility."

London, Wandsworth.—The services in connection with the Wandsworth Unitarian Church on June 11 will be held in the small hall of the Wandsworth Town Hall, as the church is undergoing decorations and repairs. We regret that owing to an error this change of place was not stated correctly in our issue last week. It is announced that the services on June 18 and 25 will be conducted by the Rev. C. A. Macdonald, M.A., B.D., a minister of the Church of Scotland, of considerable attainments and broad-minded views.

Lydgate Chapel.—The Rev. Melchisidec Evans, of Aberdare, has accepted the invitation of the congregation to become the minister at Lydgate Chapel. Mr. Evans expects to enter upon his new work on the first Sunday in August.

National Conference Union FOR SOCIAL SERVICE

SUMMER SCHOOL, JULY 10-14, 1911,
At Manchester College, Oxford.

MONDAY, JULY 10.

- 4 p.m. Reception.
- 8 p.m. Religious Service and Address, conducted by the Rev. E. W. LUMMIS, M.A.
- 9 p.m. Communion Service, conducted by the Rev. J. M. LLOYD THOMAS.

TUESDAY, JULY 11.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD, M.A.: "Progress and Poverty."
- 10.30 a.m. Poor Law Problems. I. Lecture by Miss MARY DENDY: "The Feeble-minded."
- 8 p.m. Lecture by Dr. WODEHOUSE: "Tolstoy as a Critic of Society."

WEDNESDAY, JULY 12.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD, M.A.: "Socialism."
- 11.30 a.m. Poor Law Problems. II. Lecture by Mr. R. H. TAWNEY, B.A.: "Juvenile Labour."
- 8 p.m. Lecture by Mr. E. A. SMITH, B.Sc.: "The Higher Education of the Wage Earner."

THURSDAY, JULY 13.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. A. E. ZIMMERN, M.A.: "Ancient Greece and Modern Democracy."
- 11.30 a.m. Poor Law Problems. III. Lecture by Mr. H. G. CHANCELLOR, M.P.: "The Economic Aspect of the Drink Question."
- 8 p.m. Lecture by Dr. GILBERT SLATER: "The Reform of Local Government for Social Service."

FRIDAY, JULY 14.

- 10 a.m. Conference on Work of the National Conference Union for Social Service."
- 11.30 a.m. Devotional Service and Address, conducted by the Rev. KENETH BOND.

EACH LECTURE WILL BE FOLLOWED BY QUESTIONS AND DISCUSSION.

TUESDAY AFTERNOON will be devoted to a PERSONALLY CONDUCTED TOUR ROUND THE COLLEGES, and on WEDNESDAY and THURSDAY AFTERNOONS there will be RIVER EXCURSIONS to Water Eaton and Nuneham.

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The Local Secretary, MR. H. R. TAVENER, MANCHESTER COLLEGE, OXFORD, will be pleased to procure Lodgings for any Members who wish, but rooms cannot be guaranteed after Monday, June 26.

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PROVINCIAL ASSEMBLY OF PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS OF LANCASHIRE & CHESHIRE.

THE ANNUAL MEETING will be held at HOPE STREET CHURCH, LIVERPOOL, on WEDNESDAY NEXT, June 14th, 1911:

- 11 a.m.—Religious Service in the Church. Preacher, Rev. J. Channing Pollard. Supporter, Rev. A. W. Fox, M.A.
- 12.30 and 1.10 p.m.—Lunch in the Yamen Café, Bold Street, 1s. each.
- 12.15.—Business Meeting in the Church. The President, Mr. Councillor H. Coventry, in the chair.
- 4.30.—Tea in the Yamen Café, 1s. each.
- 6.30.—Meeting in the Church. Sir W. B. Bowring in the Chair. Addresses by Rev. E. D. Priestley Evans, George G. Armstrong, Esq., and Rev. Ottwell Binns.
- H. ENFIELD DOWSON, B.A. } Hon.
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